

ADDRESSES

delivered by

Dr. Arthur Stanley

Municipal Health Officer

and

Dr. Amos Wilder

U.S. Consul-General

in

Union Church Hall, Shanghai

October 10th, 1911

on the invitation

of the

Loyal Temperance Legion



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These two addresses, delivered in Union Church Hall, at the opening of the second session of the Shanghai Temperance Legion, are published, in the hope that those who were unable to be present on that occasion, may thereby give the subject thoughtful attention.

The conclusions drawn from ripe experience by men such as the Municipal Health Officer and the American Consul-General, cannot be lightly cast aside, and should be of vital interest to all who value a sound mind in a sound body.

M. L. M.

Hon. Sec. Loyal Temperance Legion.

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ADDRESS

BY

DR. A. STANLEY

I think that any one who has worked in a physiological laboratory on the effects of alcohol on the animal body and been a frequenter of the post-mortem room of any big hospital, must of necessity become an opponent of alcohol. Medical men were the first to act upon the knowledge obtained by scientific experiment, and the result has been a gradual decrease in the quantity of alcohol used in medical treatment. It has been found that during the last fifty years the amount of alcohol consumed by patients in hospitals has diminished to nearly one quarter. Alcohol, therefore, as a useful drug is now largely discredited. The first thing the average man used to think of, when a person fainted or was found insensible, was the brandy bottle, which is now held to be unnecessary and as likely to do more harm than good. Every ambulance pupil now knows that the best way to resuscitate a fainting person is to carry out the method nature herself suggests, namely, to lay the patient down flat with the head low. Don't give them brandy.

Alcohol belongs to the class of medicines known as narcotics, the class which includes chloroform and other drugs which have a twofold action, being exhilarant, for a short time, depressant, for a much longer time. The temporary stage of exhilaration is

followed, more or less rapidly according to the amount taken, by a stage of sleepiness or actual insensibility, which lasts longer than the stage of excitement. Alcohol acts in precisely the same way. It is interesting to note that alcohol is included among the 'poisons' and, in the list of 'poisons,' is placed side by side with chloroform and ether and described as a narcotic poison. In speaking of alcohol as being the cause of a considerable number of deaths in my Annual Health Report, I often describe it as a 'comfortable poison.' From time to time well-meaning people send to me for analysis a bottle of so-called 'Hongkew whiskey' with the object of finding out what special fiery poison it may contain, and are somewhat disappointed when they get the invariable result, that the only poison found was that common to all brands of whiskey, namely alcohol.

Regarding the apparent toleration shown by some persons to alcohol, it is quite impossible to state that any given minimum quantity is harmless. The conclusion from recent investigations is that a man who desires to use his entire force, can do so best and longest by entirely avoiding alcohol.

There are many drugs that have a curious tendency to induce a craving for their repetition; alcohol is one of these. When taken as a daily drink, it causes sensations and effects, which are soon imagined to be a necessary part of life. The stomach becomes dependent on the daily dose and disinclined to work without it.

An easy way of remembering roughly the amount of alcohol in various beverages is to take beer as containing 5%, wine 15%, and spirit 50%.

Persons who are said to 'do themselves well' or who habitually take alcohol between meals, gradually develop nerve changes which reveal themselves at first by losses of energy or lessened capacity for business and diminished attention to detail. Intellectually the brain failure also shows itself by dullness, stupidity and unreasonable errors. Such changes, which are due to the slow poisoning of the highest brain centres, are practically never attributed to the real cause.

If a large quantity of alcohol is taken at one sitting, the symptoms referable to the nervous system are such as are commonly spoken of as drunkenness or intoxication, and the stages of exhilaration followed by brain failure and collapse follow rapidly. The person becomes for a short time 'conversational;' he talks freely, and more or less at random, appearing to himself or to any friends, who may be in the same state of poisoning, to be 'brilliant,' whereas his thoughts are really superficial. This so-called stage of "stimulation" develops into noisiness and emotional excitement as the brain-control becomes increasingly paralysed. The next change is the commencement of narcosis, and dullness and heaviness succeed. Now although alcohol is not frequently taken in this quantity, it is a common practice for persons to take sufficient to depress their nervous systems in a serious way. After a convivial meeting, the next morning the whole nervous system may be 'below par' or the victim often truthfully describes it as feeling 'all to pieces.'

Under alcohol, the power of appreciating sensations is somewhat lowered; for instance, the feeling of wretchedness or of nervousness before an impending

effort is somewhat deadened, and hence the percipient feels cheered and 'more himself,' and it is little wonder that he imagines himself to be stimulated and has regular recourse to the drug when in difficulty. On the other hand, alcohol in all its forms has a prolonged depressant after-stage, and insidiously sets up a widespread tissue degeneration, for which reason it is a misuse of terms to call it a stimulant. Alcohol is a narcotic, and, like other narcotics, possessed of transitory so-called 'stimulent' properties.

The common verdict of suicide 'whilst temporarily insane' often represents the fact that the brain, owing to the action of alcohol, has temporarily lost its capacity for energy and control, so that a hopelessly emotional and morbid outlook upon life and its possibilities alone remains. A large proportion of those reported as 'found drowned' are what are known as 'chronic alcoholics.'

All this points to an enormous amount of mental obliquity and brain irritation attributable to alcohol.

It is often argued that the pleasure got from alcohol outweighs its evil effects. It must, however, be remembered that any temporary oblivion from trouble and anxiety obtained by taking alcohol, is counterbalanced by the subsequent reaction in the form of mental depression and physical wretchedness. Again the depressant effects of alcohol upon the brain, and its influence in causing intellectual lethargy and fatigue, co-operate with the former causes to lessen the normal capacity for genuine enjoyment and pleasure.

The well-known shaky hand of the person who takes alcohol is due to the loss of tone produced by disorganisation of the nerve centres.

The great English Surgeon Sir Frederick Treves says: 'As a work-producer alcohol is exceedingly extravagant, and, like all other extravagant measures, leads to a physical bankruptcy. It is also curious that troops cannot work or march on alcohol. In the relief column on Ladysmith, the first who dropped out were not the big men or the little men—they were the drinkers, and they dropped out as clearly as if they had been labelled.

It is now beyond question that alcohol, even in so-called dietetic quantities, diminished the output of muscular work both in quantity and quality, and that the best physical results are obtained under *total abstinence from its use*.

In Shanghai deaths from sunstroke are nearly always associated with alcoholism.

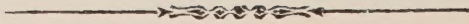
All the evidence shows that strong alcoholic drinks are destructive to the lining of the stomach and that the habit of taking alcoholic drinks, in any form, on an empty stomach, *i.e.* between meals, is a bad one. You may be told that alcohol acts as a sort of internal disinfectant when cholera is about: but *don't believe it!* To kill microbes in the stomach, the quantity would have to be greater than can be tolerated by that organ.

Is it worth while, therefore, for the sake of a fleeting pleasure, to take a substance which is calculated to permanently injure the digestive organs and which has ultimately such an injurious influence upon the nervous system, upon the liver and upon the vitality of the body generally?

The characteristic of alcohol is that it causes a gradual waning of the building-up activities of the body, this waning being frequently so gradual that

people are often totally unaware of the fact of its occurrence or that it is due to alcohol. People attribute their increase in weight, their shortness of breath and their lack of energy to the advance of age, being quite unaware that their 'middle age' is accelerated by the use of alcohol, and, consequently, their term of life is really being shortened.

The latest and most authentic statistics show that over 10% of all mortality is due to the abuse of alcohol, and fully 20% of all disease is traceable to this cause; also, that over 50% of insanity, idiocy and pauperism springs from this source. All authorities agree that from 75 to 90% of all criminality, is caused by the abuse of alcohol.



ADDRESS

BY

DR. A. WILDER

Drink plays a large part in Shanghai life and it is fitting that as reasonable men and women we study it. The fact that it is ancient, familiar, accepted, buttressed in custom, and that even religion is appealed to in justifying it, is no reason why, if it yields evil, it should not earnestly be examined into, and exposed for what it is. Slavery, polygamy absolute power of kings held sway for centuries on the same basis, but these have been gradually undermined; they were not rooted in the highest scientific and ethical truth, and have given way or are now tottering before its irresistible march. It is one of the cheerful things about man that he is restless until he attains the best. Civilization is now grappling with tuberculosis; it is surprising what is being done in the desperate effort to abate "the great White Plague;" cases are segregated: victims of small-pox are taken apart lest they harm others. We in Shanghai are worried about plague and have a death roll of a dozen. I must insist that it is not fanaticism nor eccentricity to be interested in drink, considering what it is doing all about us, and to sound the alarm. In my journalistic and Consular career, I have seen so many go down—so many careers wrecked, and so much wretchedness among the innocent, caused by the ignorance of those who

begin the drink habit, that I must respond to any opportunity to aid in informing men—especially young men—what a dangerous thirst they are engendering. I am familiar with that confident saying in the flush of strength, “I can take it or let it alone,” and I know the poor neglected wretch who says he wants a job, or a night’s lodging, or a dollar and finally confesses that what he wants, and must have, is a drink. One can stop and won’t; the other would stop and can’t. A familiar development is the gradual surrender to the habit—the man spends more and more time at the club or public bar—his face shows it, his friends know it; everybody knows that the habit is getting him, except the man himself. In other cases the results are more rapid. There is an increasing recklessness; interviews with employers; a return home at the expense of others. Not infrequently the drama ends tragically. There is a mysterious death—nearly always a whiskey bottle is found in the room; some one goes off by himself and takes his own life, or the waters claim a fresh victim. I submit that if a community at Home of only 15,012 population, (the number of foreign residents in Shanghai) reported so many deaths and tragedies obviously from drink, there would be an agitation and an effort to better conditions.

Often, the last chapters of drink cases are not enacted here, or are veiled. Most of the evil is not worked in the vulgar fashion of drunkenness, disorder and violence. The most frequent fruit of the habit, is the weakening of the body to resist disease and attacks that a non-alcoholic can withstand. Men die, and the certificate calls it something else. The

doctors say that this is so. I think it must be so. I quote a physician:

“Hold a mouthful of spirits—whiskey, for instance—in your mouth for five minutes, and you will find it burns severely; inspect the mouth, and you will find it inflamed. Hold it for ten or fifteen minutes, and you will find that various parts of the interior of the mouth have become blistered; then tie a handkerchief over the eyes and taste, for instance, water, vinegar, milk or senna, and you will find that you are incapable of distinguishing one from another. This experiment proves to a certainty that alcohol is not only a violent irritant but also a narcotic.”

Even a layman knows what powerful stuff alcohol is; it cannot be that a man can gradually steep himself in this poison year in and year out—without paying the price. Why should these men of China ports, born of sturdy stock, splendid in physique, persistently devoted to out-door sports until 45 and beyond,—why should so many of them be old and break up in middle life?

The United States consumes 23 gallons per capita annually of spirits and malt liquors, at a cost of over \$1,000,000,000; and no white men's country consumes proportionately less except Canada and Australasia, which use one-fourth and three-fourths of that amount respectively. I quote ex-Chief Justice Agnew of the Supreme Court of Pennsylvania: “I can say with full assurance of truth, that four-fifths of all offenders punished in Courts of Justice come directly or indirectly from intemperance, *directly* when offences are committed under the influence of intoxication, *indirectly* by those reduced to low condition and invited to crime by continued intem-

perance.” Judge Johnston of the Court of the Common Pleas of that State says, “And if there were no drunkenness, the calendars of crimes would be shortened seven-eighths; the tenants of the hospitals and asylums of poverty and disease would be diminished three-fifths; the murders and suicides would be lessened five-eighths, and the taxes with which the productive labour of the State is burdened, would be reduced three-tenths.” Chief Justice Coleridge put it this way. “If we could make England sober, we could shut up nine-tenths of her prisons.”

My friends, in the face of appalling figures like these let us not regard discussion of this topic as untimely or academic, and I challenge the attention of the Christian Church especially which, with all its shortcomings, is the traditional leader of reforms that involve morals. I hope that no good man or woman who loves his Church and would rather be a sincere follower of his Master than anything else in the world—who thinks he would march to the stake for Him—I hope that none such will say to himself, “That is certainly a terrific impeachment of alcoholic and malt beverages, but then there was Paul who counselled a little wine to Timothy—a dose and for medical reasons—and Jesus himself made wine at Cana.” If you and I would be intelligent Christians we must interpret the Bible, certainly as to social usages, by sensible rules of interpretation; we must consider the time, the place, for whom the references were written, and for what; we must distinguish the local and transient from the general and permanent. We must not confuse the authority of the Ten Commandments with casual references to the facts of

the time—we must not rank them above the injunction to “Abstain from every form of evil,” nor neglect the greatest of the commandments, “To love our neighbour.” Intemperance must have been a minor evil in Jesus’ time. They knew no chemistry; the powers of distillation were not developed until later; there was no organized “trade” crowding with all the machinery of wealth, ability, advertising, competition to increase the output to a maximum. Even in the United States since 1844 the per capita consumption has increased from 4 gallons per capita to 23 gallons in 1907—explained in large part, of course, by beer. It was an easy-going time; stimulation seems to character intense, highly-driven nations. Wine was expensive in Jesus’ time; even in the Old Testament, drunkenness is explicitly spoken of as a vice of the wealthy. Jesus denounced the sins of his day; but I believe only once does he refer to drunkenness. Thieves, harlots, the lame, the blind sought him out—all kinds of unfortunates, moral and physical, but no drunkards. Where were they? They would surely be much in evidence for healing to-day, if He came to Shanghai. The fact must be that drunkenness was not so prevalent; the “light wine of the country” no longer describes the hot and maddening drink here and now.

But whatever may be the significance of isolated verses in the Bible, let us not lose the spirit that giveth life, in the letter that killeth. Jesus said to Himself, “to this end was the Son of God manifested that He might destroy the works of the devil.” If you know the average drinking place and its issues of indulgence, waste, violence, lust and death—if you

are familiar with what drink does in your city, street, place of business and perhaps in your home ;—if you know how many young women it betrays and how many wives and mothers it drives to despair and how many little children it fills with terror, you ought to be able to identify these things as works of the devil, the destruction of which was the end for which this Christ of whom so much is said, was manifested. A religion, a Church, that leaves the saloon and drink undisturbed in this crisis of need, may be useful—it may be uplifting and consoling : but it is a long ways from the programme for which its Founder manifested himself.

I am here to plead for Total Abstinence in the individual and social life. One cannot long study the drink question, without seeing that personal work will never abolish intemperance, that trying to keep men from drink amid an official system of drinking places, is so hopeless, that at home the movement has been forced into politics with varying success and failure, in an effort to stop the evil at its source. But these larger aspects of the question I do not more than suggest at this time. At home the peril of the Saloon to the State, by reason of its political activity, has alarmed citizens, perhaps, even more than endangered the individual. The liquor traffic has not yet shown itself in politics in Shanghai, but the ratepayers have only to seek to curb its profits, to be surprised at the strength of the resistance.

There is much drinking among young men in Shanghai and there are some things that they should know. At my request a Shanghai physician has indicated the effects as he knows them :

ALCOHOL IN MEDICINE

It was formerly supposed and taught, that alcohol was in a sense a food, and that it became oxydised in the tissues of the body in the same manner as the oxydation of sugars starches and fats, and in this way developed a certain amount of vital force. This view—never fully established—is in fact at the present day greatly questioned—and the food value of alcohol is considered very doubtful, or (if this property really does exist) to be of very limited extent and value, and any little food value which it does possess is vastly overcome and annulled by the effect which it has in delaying or destroying the oxydizing processes of other food substances. The primary effect of the excessive use of alcohol on the system, is mostly upon the mucous membrane of the stomach. Here it at first stimulates and finally irritates, and gradually a process of inflammation, subacute or chronic is set up, known as chronic gastric catarrh. There is an excessive secretion of alkaline mucus, which covers the lining membrane of the stomach. The secretion of gastric juice is diminished and the absorbtive power of the gastric glands is lessened; and as a consequence the body is insufficiently nourished; and although a drinking man may be fat, and very frequently is, this is due to defective oxydations, and fat that should have been burnt up to supply the vital forces of nature, is deposited in the tissues of the body.

The immediate effect of alcohol upon the heart and circulation of the blood, is one of stimulation, very quickly followed by depression. The effect upon the blood vessels of a person addicted to the daily use

of alcohol in excess, is usually very marked. The vessels eventually becoming thickened, hard and sclerosed, and finally undergo calcareous degeneration. Their calibre is decreased and they with difficulty carry the blood to the different organs and tissues of the body. On account of their diminished volume, blood pressure is raised, there is more back pressure thrown upon the heart, the blood is more slowly or not sufficiently oxydised, and the tissues of the body are clogged and poisoned by impurities which have not been broken up and carried out of the system. In such cases, apoplexy, due to the degenerated condition of the blood vessels, frequently occurs and kidney and liver diseases are very common. That alcohol lowers the body temperature, is a well-known physiological fact recognized by all observers. In Polar explorations it was found to be fatal to permit the men to use spirits. Their resistance to the intense cold of those regions, was found to be greatly lessened by its use. This was the experience of Nansen, Peary and Shackleton in their explorations in the farthest North; all condemned the use of spirits and substituted tea with the greatest benefit to the members of their respective expeditions, and Kitchener in his campaign in Egypt forbade the use of spirits to the army, excepting as medicine. Therefore, from the foregoing we must conclude that the continuous and daily use of spirits cannot be regarded in any other light than that of a poison to the system, gradually and insiduously working destructive changes within the different organs of the body, and thus reducing resistance to disease. This is a phase of the question that is too often lost sight of.

Our bodies are so wonderfully constituted and our adaptability so great, that it is wonderful how many men who are known to abuse nature in every possible manner, and to constantly take alcoholic stimulants to excess, continue to live as long as they do ; but, as a matter of fact, they very rarely live to what is now considered old age. The measure of human life is largely due to the care with which we treat our bodies, and the things which we do and the things which we avoid ; thus by keeping ourselves clean without and within, and our bodies up to a high state of efficiency—just as we would with a piece of valuable machinery—we resist and ward off and so escape being attacked by any of the numerous diseases by which we are ever surrounded and constantly exposed to. It can, therefore, be well understood that a man who has used a'l kinds of spirituous liquors for many years, continuously every day, and many times a day, and has a chronic gastric catarrh or granular kidneys or a hob-nailed liver, sclerosed vessels and a fatty heart, can hardly escape passing out, when typhoid fever or dysentery come his way ! Yet we wonder at the deadly nature of our tropical diseases !

The “moderation” theory of drinking makes the trouble. It explains why men drink despite the statistics. “They have no meaning for me ; I shall be moderate.” This theory was exposed early in the history of temperance reform but let us expose it again. At first people pledged to be moderate, but that proved useless. Then they pledged to drink only

malt beverage: but that could not hold them. The explanation lies in habit. The use of liquor engenders the cumulative, enchaining habit. Bread does not entail a craving that will not be satisfied with something else, nor roast beef, nor any wholesome thing. Water is the natural drink of man, not alcohol. Water is the true "strong drink"—the drink of lions, oxen, eagles and athletes. A man takes a drink of water, as he takes his dinner, and goes his way. Not so with a drink of alcoholic stimulant in many cases—so many cases that the issue is real and important to us all. Small indulgence leads to large. Water will quench thirst, but it is not thirst the man in growing degree is dealing with, but inflammation; water will not meet his need. Alcohol is illogical in its demands; one drink of water satisfies; but one drink of alcohol is followed by a craving for another. We get first a tendency, then a habit. The man is diseased. And when the habit is fixed, then begins the hard, sad task of restoration, so rarely rewarded. Noting this effect of alcohol, we see the futility of moderation as a working policy. Once a fondness for liquor is set up, there is a craving to be met; the man has to do with a physiological fact. A man may conclude to refrain from the expense of a motor-car, and the issue be permanently settled. But if he is fond of liquor, he may keep a promise to refrain from wine at a dinner, but he has a body which has been accustomed to alcohol, to reckon with. The analogy of alcohol in common use, to the distribution of pestilential germs or the instigation of a prairie fire, seems to me to be quite complete. It is practically impossible to regulate any of them. You may suppress

the pest and put out the fire and make a total abstainer of the man and so solve your problem ; but to seek to "regulate"—to allow a few germs to tolerate a small patch of fire, to permit men not much drink but little, will allow you no rest. The temperance question will not stay solved on that basis. With many men whose tissues have been saturated by alcohol—and I am not speaking only of drunkards—the dominant issue of life is its gratification ; all that interferes with this, personal ambition, social and domestic claims, ethical consideration, must take a second place. It is not too much to say that for great numbers of men, life is bound by regular drinks through the day ; without them, the confusion and suffering would be almost intolerable. A consistent moderate drinking, finds apparent justification in some ; but this cumulative effect is noted in unexpected quarters. The germs will not be restricted ; the prairie fire will not keep to its allotted area ; the craving for stimulant feeds on itself. If a boy has an affinity for alcohol—and one may not know in advance—to recommend moderation is much like planting a few germs in his system. He may be able to resist the invasion, but there may follow a cumulative craving. His will-power is not the determining factor. You do not tell the typhoid patient tossed with fever to lie quiet ; you do not bid the prairie fire to burn moderately. A man who has a fondness for alcohol is lined with inflamed tissues crying for relief ; his only hope is total abstinence and it is so rarely that one avails himself of it, as we all know, that the whole force of benevolent civilization, most of all including example, should be thrown to stop him before he begins. No one who has read the

history of the temperance movement talks any more of "Moderation." One can be moderate in the use of good things, as foods that satisfy in the using and do not plant at the same time an abnormal, irritating desire that follows him through the street, to his business, his church, his couch, and will not let him alone; the craving returns next day. Here someone says, "That man should be a total abstainer." But he discovers it too late. And too, my friends, it is very difficult to be a total abstainer, even in one's youth with a body screaming for stimulant. Drink is so common; it is so uncongenial to be peculiar; social usage is so strong; men and women throw their example so heartily into the balance of custom, that only now and then a mature man escapes who would.

Whatever the good old days when your father drank his port as a gentleman, whatever the glowing innocence of Italian wines or the pleasant German beer-garden, the grim fact to-day is that groups of young men who take on drinking will disintegrate; two, three years will leave their mark; four, five will put on some of them the seal of failure, collapse, perhaps of tragedy. Men of my age have seen it repeated so often that it makes the heart sick. Alcohol is an insidious poison; attractively garbed, it steals on its victim without effective warning and has the chains in him before he knows it. He gets fond of the stuff. He is the last to know it,—the man behind the bar, who is an expert on deteriorating manhood, knew it months ago. If it be a case of quick affinity, the results will not be long in revealing themselves; or the man may settle down to the ranks of "moderate

drinkers" of whom the insurance tables tell us; or he may have a constitution beyond his less fortunate fellows who unhappily conceive they can do what he does—and live to a good old age. Country gentlemen at home did this—successive generations, apparently. My reading does not show that modern city, high tensioned men can do it, without a reckoning somewhere in the family history.

It is because the drink habit is physiological in character that wise men as well as fools are caught—saints as well as sinners. You sometimes hear it said that a man is a fool to allow the craving to get a hold on him—he should stop. The clergyman in America who boasted in a witty banquet speech that the Scotchman is the only man who can carry the Bible in one hand and the bottle in the other, was presumably a good man; but the bottle got him and he later went to a mad house.

Would it not be impressive if we knew the life-stories—the remorse, the thoughts of home, the despair, that lie veiled behind these few simple words. They were all I could get.

"A Sister of a religious congregation who has worked a long time in the Far Eastern hospitals, has had under her care young men in the prime of life who arrived from Europe, America and elsewhere expecting to make a fortune or at least a livelihood, but unfortunately, no doubt met with many deceptions which induced them to drink, and gradually sought no other comfort, save only in that pernicious liquor. The Sister said that those young men if kept sober would be apparently an honour to society, and a credit to their respective nations, whereas they were

incapable to fulfil the most insignificant situations, and still worse can be regretfully acknowledged that life ended by an untimely death."

I buried one not long ago. There were three of us—the undertaker's assistant, a kind preacher who came to say a prayer, and myself, though in letters to the mother I spoke of "The friends who gathered on a peaceful day in beautiful Bubbling Well Cemetery." Now she wants the names of the kind friends who were so good to her boy that she may thank them. I had watched the struggles of this man for some years. He had fine physique—when he began—brains, command, ambition, confidence—and he drank. He tried so hard to break the chains: but alcohol got him. He was a moderate drinker once—all such were.

Some of the ablest, some of the best men you have known, are dead of drink; they grew fond it; they thought they could stop: they discovered too late that they were slaves. The same line of reasoning shows the folly of a "model saloon." Bishop Potter even tried one as a church annex. When the thing closed down, the bar-keeper was asked why it didn't succeed. He replied: "Rum and religion won't mix." He was right. He had been handing out pestilence, prairie fire, and they manifested themselves after their own order. It is for the same reason that drinking places can never be satisfactorily regulated." A dry goods store or a grocery can keep fixed hours, can close Sunday, and maintain order. Their customers may be disappointed to find it closed; but a saloon has clients who will sacrifice wife and children to their thirst. Before a pressure like that,

city ordinances are as nothing. You may enact that such a place shall be quiet and orderly ; it would be as logical to enact that your fever patients shall not turn over in bed. Again, if we keep in mind the physiological, inflaming effect of alcohol, we see the fallacy of a solution along the line of confining men to light alcoholic drinks. They pass on to stronger drinks. The craving has been planted. Some think it significant that alcoholic drinks abound in high civilization ; that they are more bar-rooms in cultured Boston and ancient London than in undeveloped lands. It is hard to be patient with an inference like this—as though all China needs is cocktails and more whisky to bring her down to date ! Alcohol worked devastation among the red men of America, until it was stopped ; so, too, on the Congo. Civilization has its perils, and drunkenness is chief ; but if alcohol is a good thing because there is more of it consumed in Great Britain and America than there is in China, why isn't insanity a good thing—another concomitant of a more highly developed social and economic order. The ground has shifted in the past few years in the method of attack ; it has been largely emotional ; it is now scientific. *It is a world movement and the best work is being done in the laboratories, and by the economists.* This is an era of conservation ; highest efficiency is the watch-word. When the German Kaiser said that the people which uses the least amount of intoxicants will triumph in the struggle of the nations, he reminded men that not navies nor war-chests will determine supremacy. The health of the people, the endurance, even the stature of men, their capacity for work, are earnest

issues to modern statesmen ; and it concerns them, as well as the reformers, when these national resources are invaded. Sir Archibald Allison, when sheriff of Glasgow, estimated that 30,000 persons went to bed intoxicated in that city every Saturday night. Dr. Norman Kerr reckoned that 150 die every day in Great Britain from the effects of strong drink—a total of 55,000 every year ;—and nothing is said of the lunacy, disease, misery and crime concomitant. Millions are spent in combating disease, and at last the scientists have uncovered the ravages of alcohol as a drink of the people. Dr. Bresler, editor of an important German Medical review, has remarked that the new knowledge about alcohol will bring about changes as weighty as those, for example, for which the Protestant Reformation is responsible. French city governments put up posters informing working men : “ It is an error to say that alcohol is necessary to workmen who engage in fatiguing labor, that it gives heart to work or that it repairs strength. The artificial excitation which it produces, gives place very quickly to nervous depression and feebleness.” The British were alarmed at the failures in physical examination of candidates for enlistment. They, too, use a municipal poster which sets forth among other things that Sir Frederick Treves declares that alcohol is an insidious poison and should be subject to the strict limitation as opium, morphia or strychnine. The Russian Duma is investigating the traffic. Switzerland, Holland, Belgium have prohibited absynthe. In the recent Maine campaign a German union for the “ fighting of alcoholism ” in the name of 100,000 members—

German men and women from all circles of society—express an interest. The economic waste of drink has aroused the nations, and alcohol must stand trial, with tuberculosis, the plague and the hookworm. The Americans, strange to say, are said by Professor Forel, the Frenchman, to be behind the other nations in scientific investigations.

It is a time of keen competition in industry, and produces our studying each detail with remorselessly microscopic eye. There are no ethics in it; it is almost brutal commercialism, this passion for the highest efficiency. A new profession has sprung up; its experts go through a factory or a shop and find out the smallest item of waste in materials and men, and the lightest deviation from more work, more output. This modern spirit is reflected in the remark of the manager of the Grand Trunk Railway: “We have got rid of the drunkards; the smokers must go next.” He was thinking of the “nerve” so essential in railway work.

This efficient argument may have weight with some of you; it may be your dearest ambition to succeed; there is no price you will not pay. Andrew Carnegie says to young men; “You are more likely to fail in your career from acquiring the habit of drinking liquor, than from any or all the other temptations likely to assail you. I was in a barber’s-shop recently and a well-appearing young man took the next chair. It was during business hours, when he at least should have been getting in his best strokes. He got under the white sheet with his cigar and the “boy” brought him a whiskey-

soda from the bar. He drank it, and then, when his shave was complete, as a final luxury, he had the barber massage his face—tickle him with a vacuum pump. That young man was yielding to the line of least resistance. He may have a job and a salary, and think he is getting on; but a man can have but one ruling passion, and that youth had elected his. It isn't a career. He has chosen his gods, and they are not those of resisting power, of conservation of the fire of youth for a long pull, of self-conquest. With every energy aroused, with all devotion to work, it is difficult enough to get to the fore in these days, even if well-endowed with brains, attractive in personality, heavily charged with common sense and wise to conserve all one's powers, including physical. But what hope is there for those who anticipate their assets of youth and fire, who bind their energies with chains of habit? Especially it is necessary to conserve their little all for those whom a mature man can see at a glance, come to the race shabbily equipped—men not impressive, with few suggestions of that force and efficiency that a "taipan" can recognize—where will these men be who are now industriously inflaming their tissues—where will they be in the thirties and forties, if better men, scrupulously safe-guarding their powers, can hardly hope of promotion? The wise youth takes on no extra weights. Newton said, "I make myself no necessities." I copy from *La Natura* of Paris—a scientific article:

"Three years ago an experiment that was very conclusive was made in the United States. They set to work twenty men who drank nothing but water,

and twenty that drank wine, beer and brandy. At the end of twenty days, the work done was measured. The workmen who drank strong liquors did the best for the first six days; then there was a kind of period of reaction; finally the water drinkers did at least three times the work of their rivals. The experiment was verified by exchanging the roles. The water drinkers were made to adopt the alcoholic regimen for twenty days, and the wine drinkers were put on clear water. This time, too, the water-consuming workmen ended by doing a quantity of work notably superior to that of the wine-drinkers. The conclusion naturally follows. For prolonged effort the use of alcohol diminishes the muscular power; in other words, the human machine fed with water, gives out more energy than alcohol."

Tom Sayers, then champion of England, said, "When I have any business to do, there is nothing like water and the dumb-bells." General P. H. Ray of the U. S. Army says, "From my own experience I know that drinking beer detracts from the accuracy of a soldier's shooting. Who has not seen the drinkers fall out on tramps over the China and Japanese hills?" Lord Charles Beresford says:

"When I was a young man I was an athlete. I used to box a great deal, ride steeplechases and races, play football and go through a number of competitive sports and past-time. When I put myself into training, which was a continual occurrence, I never drank any wine, spirits or beer at all, for the simple reason that I felt I could get fit quicker, without taking any stimulants. Now I am an older man and have a position of great responsibility, often entailing quick thought and determination and instant decision, I

drink no wine, spirits or beer, not because they do me harm, not because I think it wrong to drink, but simply because I am more ready for any work imposed upon me day or night; always fresh, always cheery and in good temper."

President Taft mingles with many men, who are regular drinkers—they are the men of lessened efficiency, part of their time, energy, enthusiasm, going to satisfy the claim of appetite which he gives to doing things. Could Mr. Taft do his day's work as he has for thirty years, without every condition being favourable, and could Theodore Roosevelt? Mr. Taft says, "To the man who is actively engaged in responsible work, who must have at his command the best that is in him, at its best,—to him I would, with all the emphasis that I possess, advise and urge him *to leave drink alone—absolutely.*"

It seems to me men have neglected the significance of the fact that these big fellows—men like Taft, Roosevelt, Bryan, Gov. Hughes, not only do not drink but do not even smoke—so organized are their energies for supremacy; they leave the weaknesses to other men; they themselves will not diminish their efficiency fund by even a little. Japan's victory was not unrelated to the abstemious habits of its people. They are an answer and so are the coolies carrying huge weights in our streets, to the assertion sometimes made that every nation must have its stimulant. Nature has provided drink for men. We do not realize the benefits of water; it is good to drink it freely—eight, ten glasses a day, on rising, between meals, before sleeping. Keep a bottle of pure water always at hand. In conversation with a man of great

prominence in North China, it developed that after months of discomfort and weakness his physician had recommended water; he had not taken enough moisture and it worked a cure.

I have told you what science says of alcohol; I have reminded you of what you all know of its effects. I have sought to answer some of the claims for the moderate use of alcoholic beverages that are made with diminishing confidence. I have appealed to young men to let it alone—to be afraid of it, to view it with terror, for the operation is to diminish efficiency, to throw them in bad company and to hamper and perhaps ruin their careers. I wish I could paint a picture of a young man rejoicing in his strength, his manhood, his freedom. The only free man is the man who is free to take drink and then lets it alone. A man may be free to go into a cage with a tiger; but once he is inside, his freedom is exchanged for peril. But all I have said leads nowhere—the whole point of the address is lost unless I have made it clear that *habit* is the thing to be feared; that habit follows on use, in a small way; that use, in a small way, may be fostered not only amid scenes of vice and reckless hilarity, but in the home of culture, refinement and piety. The old-fashioned resolution still has its uses; it is well to have some things settled in a man's life and in family policy. It will be a service to self, to your neighbour, to somebody's boy, to humanity, if some go forth from this hall with a firm resolve that as for them and theirs, alcoholic poison shall no longer have place.

While my topic is Total Abstinence, you will expect me to say a word of Maine's reversal of policy.

The recent vote is not to re-introduce the saloon, but it repeals the Constitutional prohibition provision, so that the Legislature may enact liquor-selling laws—high license, low license, local option,—if it wishes to do so. It is not impossible in view of the close majority—less than 200, I believe, in a State of 700,000 population—that the Legislature may let the matter severely alone. However, the vote must be interpreted, as showing that to-day half the voters of Maine believe state-wide prohibition a failure. To the man in the street, to the saloon sympathizer, it seems,—and perhaps to others, it may seem—final and conclusive. To the student of Civilization's battle against alcohol, it is an incident only. The task of extirpating drink, rooted in profits and appetite, may not be compared to enforcing a game law or suppressing lotteries. The task is too enormous; the forces in opposition are too tireless and desperate, to warrant interpreting a single verdict, certainly one so narrowly margined as this, as proving anything except a phase of the conflict. The battles of Bull Run and Fredricksburg were adverse; but the Civil War in the United States went on to victory. The prohibitory law of Maine dates from 1851—the Governor who signed the act, was the father of President Hubbard of the International Banking Corporation. The law was soon repealed for two years, then re-enacted. Votes of "No" against the drink traffic are intermittently followed by votes of "Yes," which mean that the citizens having registered their opinion unfavourably, go about their business, while the "Trade" which has time for politics, works up reactions. In 1884 the State of Maine, having had full statutory prohibition for 30 years, voted to further

entrench the principle and prevent legislatures from upsetting it, by putting it into the Constitution. This was done by a vote of 70,783 to 23,811—three to one. No doubt those who voted for it then, believed such an overwhelming support after so long a trial was final justification of the prohibitory idea. Those who regard the recent verdict by a much smaller majority as final, are equally entitled to their interpretation of the vote of 1911.

My own interpretation of the situation in Maine is this :

Maine is a quiet commonwealth, with no large cities. Two generations have grown up which do not know what a source of social and political evil a licensed saloon system is. They see only one side of the shield. Where drink is officially recognized and respectable, a drunken man who is not making real trouble is unmolested ; in a prohibition State, public sentiment demand arrests. Maine people see the effects of drink to an extent, and these seem very terrible. They have put the screws tighter and ever tighter on the traffic and still the evil is not wholly put down. They are vexed by infractions of law by those who persist in liquor-selling ; and in desperation, they conceive that with saloons “ properly regulated,” conditions will be happier. They do not know, what license States know, that there is no law-breaker like a lawful saloon. In 1903 Vermont repealed State prohibition. I have graphic figures to show that the change soon spelt increase in crime. Comparative figures from Maine will be awaited with interest by those not already convinced. The question is whether there is more drinking under license or prohibition ; for laws are means to an end. The only statistics

needed to prove that prohibition reduces the consumption and so the consequences of liquor selling more than any other liquor legislation, are first, that liquor dealers fight it harder than any other restriction (the whole strength of the organized "trade" has been centred in Maine of late) and, second, that after centuries of experiment with this and other plans, the people are endorsing the prohibitory idea on a larger scale than ever before. Over 40,000,000 of the 90,000,000 of people in the United States are living under prohibitory law—either State—wide or local. A considerable part of this number have come in since 1907. In other parts of the world prohibition is being tried for the first time.

